

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A ___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Blowing of the showphar. I'm not so sure that the showphar is the right instrument for recognizing that it is Pesach, the beginning of Chag Matsah, but Yahowah has an infinity for it and I thought I would play it anyway. Happy Shabat to one and all. We are here with Kirk this evening. Happy Passover, Kirk. Passover dinner is my favorite dinner of the year; every aspect of Passover is wonderful and incredibly meaningful.

This is an interesting year in that Passover/Chag Matsah and Ramadan, the celebration of the idiocy of Islam and the Christian Babylonian pagan holiday of Easter are coterminous. Today was officially "Good Friday," the day that man killed the Christian god. It's not often that all three celebrations are observed at the same time. I took great comfort knowing that Jews around the world were in their own pathetic way sharing a meal that they referred to as Pesach/Passover this evening, but I am saddened that they do not understand what it represents. It is probably the single most disappointing thing humankind has ever done.

Yahowah placed his *nepesh*/soul into Yahowsha'. With His soul in Yahowsha', just as we would put a probe on Mars to hear, touch, see, and analyze what's there projecting ourselves onto Mars, by placing His *nepesh*/soul into Yahowsha', Yahowah was able to experience every aspect of the fulfillment of Pesach and could even feel the pain that was inflicted by the Romans. It's one thing to have the most despicable civilization perhaps in the history of the world, Imperial Rome, torture the Passover Lamb (Yes, the Passover Lamb is slated to die, but mercifully never tortured); there were two far greater tragedies this day 2,000 years ago.

One of the great tragedies was that Yisra'el, Yahowah's Chosen People, Yahuwrym, rejected the Passover Lamb. Through Gabriel and the prophet Dany'el God told them exactly when He was going to walk into Yaruwshalaim as the Passover Lamb and fulfill Pesach, and yet they still missed it. Not only did they miss it, in Judaism they are incredibly antagonistic towards Yahowsha' and the fulfillment of Passover. So God did exactly as He said He was going to do; He fulfilled the promise of Pesach and then of Matsah sending His soul into She'owl to remove religion and politics from us so that we could be born anew into His Covenant family on Bikuwrym. He did all these things: Pesach, Matsah and Bikuwrym in Year 4000 Yah. Apart from those who have come to know Yahowah through the *Yada Yahowah* series and these programs on Yada Yah Radio, there's not a Jew in the world that acknowledges what God has done depriving themselves and other Jews of eternal life, perfection, and adoption into the Covenant family.

But beyond the rejection of His own people, the people who tortured Him would not only go on to torture His people, they would create a tortured caricature of Yahowsha' transforming the Pesach 'Ayl /the Passover Lamb into the Messiah and Son of God so that now billions of Gowym have been misled so that they do not know that Yahowsha' was his name, not "Jesus," that man did not kill him, the body

was sacrificed as the Pesach 'Ayl, and that it had Yahowah's *nepesh*, the most day is the day that follows and is the day that is completely ignored, the fulfillment of Matsah, and that there was no bodily resurrection on Bikuwrym, and there is no such thing as Easter apart from the Babylonian pagan religion. So the most popular religion in the world perverted everything He did while Yahowah's own people neglected and rejected everything He did.

As I ate the lamb this evening with the Matsah, bitter herbs and wine with my wife, I was constantly haunted by how tragic this is for Yahowah to have done so much only to have virtually everyone either ignore, reject or corrupt His sacrifice.

There is news out of Jerusalem. The most despicable people today are not Ukrainians, Russians, Progressives, or Roman Catholics. The most disgusting people today are the Muslim youth. This article written by a Progressive says the flash point was the Temple Mount which this moron-of-a reporter says, "is deeply important to Muslims." That's just wrong and wrong. It's not deeply important to Muslims, it's a tragic embarrassment to them, and it doesn't take much to figure that out.

Muhammad, likely in Petra, but what is now called Mecca, while in bed with a six-year-old child, engaged in pedophilia, after the Satanic Verses where he not only spoke on behalf of Satan but acknowledged that he spoke on behalf of Satan, needed an escape so he imagined that in the middle of the night he took winged ass, which is about as real as a unicorn, he flew from what at the time was Petra (today's Jordan, south of Jerusalem) to Jerusalem and held meetings in the Temple (which had been destroyed 600 years earlier). Muhammad on his wild ass leapt from the Temple Mount in his imagination, and on the first stop to Allah's decadent paradise was Hell. There in Hell he reports that the inhabitants were mostly women who were hung by their breasts from meat hooks because they didn't appreciate the treatment of their abusive husbands. From there he has a meeting with all the Jewish big shots starting with 'Adam and Noach, going up the list turning them all into Muslims, until he finally meets Allah. Allah says, "I want you to moon me 50 times a day." Muhammad says, "No. That's way too arduous. The people will never endure prostrating themselves to you 50 times a day," and they negotiated it down to five times a day. That's the story of the Muslim importance of the Temple Mount; it is nothing but a complete embarrassment and absolute proof that Muhammad was a liar, and the Quran is untrue.

But yet, people are easily fooled by religion and politics. They will kill for no reason at all. They will abuse their fellow man thinking they are doing a service to their god and country. So Muslim youth are throwing rocks at and cursing Jews defending the Quran's affinity for the Temple Mount which, by the way, it never even mentions, and what stories that exist of the trips to Yaruwshalaim are nothing but an embarrassment. This reporter, of course, isn't bright enough to figure that out, he's from the BBC.

As it relates to Jews, the Temple Mount is not important either. Everything that Yahowah said there they have swept away. In essence, Rabbinic Judaism emerging after the Romans destroyed the Temple exists not only to replace Yahowah and His preference for using the Lowy as *kohen*/priests to inform and mediate on behalf of His people, the rabbis replaced both with themselves and they also had a problem in that many of the things in the Towrah could no longer be done without having the home of the Covenant, the *beyth*. So they just wrote it out and said, "These things can't be done therefore we need a bunch of rules that we can adhere to and enforce," and they just wrote it out. I don't think there are any Haredim, ultra-Orthodox Jews, which is the only accepted form of the religion amongst the Jews today, particularly in Israel. They don't have any affinity for the Temple Mount. No. They want to control the Wailing Wall so they can do their god-forsaken religious prayers and can keep women

and non ultra-Orthodox Jews away. You can't even go there if you are a Reformed, Conservative or Orthodox Jew; it's only for the ultra-Orthodox men, and only to bob their heads up and down in their mourning coats. It is an exceedingly sad situation but they don't want anything more. They would prefer not to have a home of the Covenant because they have no way of explaining it; it doesn't fit their religion.

Let's be clear. The Dome of the Rock and Al-Aqsa Mosque are nothing but trophies. The Muslims, because of Muhammad being an anti-Semite, despise Jews and murdered, enslaved, raped and robbed every Jew within a camel ride of Petra/Mecca/Medina on Muhammad's orders. So with their distinct hatred of Jews the first thing Muslims did after conquering Arabia to ensure there would be no resistance to Islam compelling every Arab to either accept and surrender to Islam or die they pushed out what became the bloodiest conquest in world history; a third of the world's population was killed by Muslims in the first 100 years of the religion. They call the the “glory years,” the golden years of Islam where they wiped out one third of the world's population. On the way to do that they went through Jerusalem and constructed these trophies to show that Allahu Akbar - Allah is greater than Yahowah. I have news for you. Allah is a piece of scum and trash modeled after Satan. Other than the satanic influence there is no Allah, and everything said about him in the Quran is reprehensible.

These things known, I would like to cover one other item in the news. There was a shooting over this past week by a racist named Frank James. Ten people were injured. I've listened to Frank James' rants proclaiming a “Black Jesus” and he says, “Whiteys must die.” He went into the subway with the express intent of killing as many white people as possible, and yet I don't hear the outrage; most people don't even know it happened. They don't know he was a black man and a racist, that his Facebook accounts were filled with videos of him ranting against Whites and threatening to kill them. Yet Zuckerberg and his social media empire were content to allow him to post these things, but when we told the truth about Hunter Biden's laptop we were banned. It is a sick and disgusting world out there, and this is just one of many examples.

This is the statement of how Yahowah introduces Pesach, and with those things said, I would like to share it with you.

“**And** (*wa*) **Yahowah** (*Yahowah* – a transliteration of εφει, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to** (*‘el* – as Almighty God) **Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out), **in order to promise and say** (*la ‘amar* – to draw near, answer, and declare), (Qara’ / Called Out / Leviticus 23:1)

‘**Under the auspices of freewill, convey the Word** (*dabar* – choose to share this empowering message (piel imperative – while it was Moseh’s choice to communicate these words, because God’s request was subject to freewill, he recognized that Yisra’el would be transformed by these statements)) **of God on behalf of** (*‘el*) **the Children** (*beny* – the sons) **of Yisra’el** (*Yisra’el* – commonly transliterated Israel; from *‘ysh Sarah ‘el* – Individuals who Engage and Endure with God) **and say to them** (*wa ‘amar ‘el hem* – communicate to them at this time (qal perfect – these instructions pertain to a relationship which is genuine and should be literally interpreted, addressing actual events which are whole and complete in time, lacking nothing)): **The Mow’edym | Eternal Witnesses of the Appointed Meeting Times** (*Mow’ed* – the scheduled appointments to gather together and meet, these specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the

agreement) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **are to show the way to the benefits of the relationship** (‘*asher* – which lead to the proper path to get the most out of life).

You are continually and genuinely invited to attend (*qara*’ – you are being summoned to be welcomed and meet, called out to read and recite, and designated to make known and proclaim (qal imperfect – actually and continually)) **them as** (‘*eth hem*) **Set-Apart** (*qodesh* – separating and dedicating, preparing and purifying, cleansing and uncorrupting) **Miqra’ey** | **Invitations to be Called Out and to Meet** (*Miqra’ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed, becoming known; from *my* – to ponder the who, what, why, when, where, and how of *qara*’ – being invited and summoned to be called out, to become welcomed and known, to read and recite).

These are (‘*eleh hem*) **My Mow’edym** | **Eternal Witnesses to the Appointed Meeting Times** (*Mow’ed* ‘*any* – My scheduled appointments to gather together and meet, My specific festival feasts at a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).’” (*Qara*’ / Called Out / Leviticus 23:2)

The voice speaking that message is none less than the Creator of the Universe. The resource in which these words were scribed is nothing less than the Towrah, and yet I don't think there's one in a million people who are willing to embrace what God just said or go where these words lead. These are Yahowah's words. He conveyed them to easily one of the three most extraordinary men who ever lived, Mosheh. The only individuals who could be considered in his ilk would be Dowd and Yahowsha', the *Zarowa'*.

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Not to the Gowym, the Church, the comrades of Communism, or patriots, but to the Children of Yisra'el that was and continues to be God's focus.

He calls these seven annual meetings by two titles, and He shared both of them in this declaration. *Mow'ed* is based on 'ed, and is a compound of *mah* and 'ed; 'ed means “eternal witness,” “restoring testimony.” *Mah* means “to ponder the who, what, where, why, and when” of these things. *Mow'edym* is the plural. They are of Yahowah. The fact that they are of Yahowah means that they are not ... they are not Christian or Jewish holidays. They are Yahowah's restoring meetings, His eternal witness. It means also that these days are not just *Miqra*’/Invitations to be Called Out and Meet with Yahowah, they are in essence the Testimony of God; they are God's restoring witness to us which in God's parlance is the equivalent to an invitation to be called out of this world and meet with Him. And they are ‘*asher*. They show the way to receive the benefits of the relationship.

Just in case you didn't understand that *Miqra*’ was from *my* and *qara*’; *my* - “the who, what, where, why and when” of an Invitation to Meet with God, God introduces *Miqra*’ with the verb *qara*’ - “to be summoned, to be welcomed, to meet, to greet, to read and to recite, even to proclaim.” He calls these seven days *qodesh* – meaning uncommon. The most overwhelmingly common institution today is religion, the second is politics, the third is probably Conspiracy, the fourth is probably Patriotism. By calling the *Mow'ed* *Miqra'ey* *qodesh* they can have nothing to do with, and in fact are the opposite of

those things which are popular and prevalent. So the Mow'ed Miqra'ey are anti-religious and everything but political. They are things that are unique and separating, distinct and uncommon. It's a powerful concept. By calling them *qodesh*, these meetings set us apart from human religion and politics and set us apart unto Yahowah. He then reinforces that their Miqra'ey/Invitations to be Called Out and Meet are with no less than the Creator of the Universe. Then He reinforces that these Invitations to be Called and Meet are eternal witnesses to the restoring testimony.

That's an extraordinary beginning. So we're here tonight, and depending where the sun sets in your part of the world, this is Pesach which is the Doorway to Life. It's where God says, "I'm going to use this as a way of separating you from the Egyptians. Their firstborn will die, and yours will live." It is about living with God and becoming immortal. Being immortal is a wonderful thing to a point. I would not want to be immortal with a decaying body and I certainly don't want to be immortal stained with the stigma of religion and politics and separated from Yah in She'owl for all time. It is Chag Matsah, and as we have said on many occasions, religious Jews no longer celebrate Matsah; they simply refer not to matsah but to the removal of yeast, so Matsah is a nonexistent ingredient that it has been relegated to, and yet without Matsah, Pesach is counterproductive. Very few things are as important as we've just read. God has outlined by introducing the presentation of these seven days. These seven days are more than just the path to God, the path to be adopted, the path to the relationship, the path to Heaven. They also define the time where God fulfilled the first four Mow'ed Miqra'ey; Pesach, Matsah, Bikuwrym and Shabu'ah in 4000 Yah, obviously a Yowbel year, in Yaruwshalaim which would have been 33 CE. In the year 6000 Yah He's going to fulfill the final two, Kipurym and Sukah in 2033. We are currently of fulfilling Taruw'ah. That's what this program and these books are devoted to accomplishing.

So God will acknowledge that non - Yisrae'lites, like the both of us, may attend the Miqra'ey under certain circumstances. This is only permitted when Gowym follow the example set by the Yisra'elites that actually listened to Yahowah and walk away from hostile governments, religious influences and cultures – exactly what 'Abraham did when he walked away from Babylon. And to celebrate Pesach, Matsah and Bikuwrym you must align your interests with God's people.

We were listening to Jewish music as we were eating Passover this evening, and it was very stressful for my wife because she has been so abused by those who have sung these lyrics. She constantly wanted to turn it off because it was so haunting to her and yet it reminded me that these are the people we are serving. We work for the Chosen People on behalf of Yahowah. So it is difficult knowing that on a day like today the rabbis have absolutely destroyed the merits, benefits and sacrifice of Pesach, perverted, corrupted it and twisted it so that it no longer has any benefit. And, of course, they don't even celebrate Matsah.

These requirements that we at least align our interests with Yahowah's interests eliminate almost all of the at least 2.4 billion Christians, all of the 1.9 billion Muslims, 1.2 billion Hindus, .5 billion Buddhists, along with 800 million who celebrate ethnic and cultural religions from participating. That's about 6.8 billion of 8 billion alive on the planet today. The path from man's religious and political realms to Yahowah's home is therefore uncluttered and uncrowded. It is *qodesh/uncommon*.

Also eliminated from any possibility of salvation are the 20% of the nonreligious because they are anti-Semitic, particularly the Progressives. This is in addition to the 70% who are political including the Conspiratorial Right as well as Liberals who prefer larger governments, Socialists and Communists among the 1.2 billion agnostics and atheists in the world. Even the 1.3 million ultra-orthodox Haredic Jews are completely and totally inadmissible and unforgivable. The profane remain exceedingly common.

Should you expect that there is going to be of the 6.8 billion religious and 1.2 billion Secularists that we would get a reasonable number to eschew their faith, politics, cultures and conspiracies, personally I think it would be Pollyanna to expect more than one percent of Gowym to do so.

And then we have some 15 million Jews. The 30% that are very religious and the 30% who are liberal and political are excluded, and of the remaining group, most are just not going to listen.

Should it have not been obvious, Yahowah introduced His Miqra'ey with the verb which is the very essence of the title, *qara'*. God's "summons" was offered "to welcome" His children and "meet" with them, "calling them out" of man's political and religious rubbish "to read and recite, to make known and to proclaim" the Word of God.

In the midst of this presentation of Yahowah's Mow'ed Miqra'ey we find one of my favorite Hebrew words, *asher*. It reveals that the purpose of the Mow'ed which is "to show the way to the benefits of the relationship." And God was clear. Miqra'ey are *qodesh*/set apart which means they are the antithesis of the religious, patriotic and political.

"And (wa) Yahowah (*Yahowah* – a transliteration of εφει, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **spoke these words** (*dabar* – communicated these statements (piel imperfect – Moseh was inspired by these words, putting them into action with ongoing implications)) **to ('el – as Almighty God) Moseh** (*Mosheh* – commonly transliterated Moses; from *mashah* – one who draws out), **in order to promise and say** (*la 'amar* – to draw near, answer, and declare), (*Qara' / Called Out / Leviticus 23:1*)

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These are ('eleh hem) My Mow'edym | Eternal Witnesses to the Appointed Meeting Times (*Mow'ed 'any* – My scheduled appointments to gather together and meet, My specific festival feasts at

a designated time and place which focus on our appearance together, your betrothal to Me, and our celebration based upon My agreement).” (*Qara’ / Called Out / Leviticus 23:2*)

It's extraordinary and hard to quibble with God's introduction. There's no mention there of religion, no room for a political agenda, just straight forward. “I've invited you, offered the Testimony. The purpose is to restore and show you the way home. You are invited; they are mine. My name is Yahowah.”

“**For six** (*shesh* – to bleach white and dress in linen, addressing the need for the darkness of mankind who was created on the sixth day to be whitened to appear before God) **days** (*yowmym*) **She shall act, engaging in** (*‘asah* – She shall consistently perform continually doing (nifal imperfect)) **the service of the Spiritual Messenger** (*Mala’kah* – delivering the message and doing the work of the maternal aspect of God’s mission; from *mal’ak* – spiritual implement, heavenly messenger, and Divine representative suffixed with *ah* to make Her work on Yah’s behalf feminine).

And then on (*wa ba* – within) **the seventh day** (*ha shaby’iy ha yowm* – a promise to satisfy and time to abundantly fulfill) **there will be a Shabat observance** (*Shabat* – the seventh and final day of the week, a time to celebrate the promise to settle all debts so we can settle down with God), **a Shabatown to consider everything associated with the promise and purpose** (*Shabatown* – a special Shabat celebration for the observance) **of the Set-Apart nature** (*qodesh* – of the separating and special, unique and uncommon, devoted to purifying purpose) **of the Invitation to be Called Out and Meet** (*Miqra’* – of the welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship; from *my* – to ponder the implications of *qara’* – inviting and summoning to meet and welcome, calling out and proclaiming, by reading and reciting).

The Maternal Spiritual Messenger works (*Mala’kah* – the Heavenly Implement is occupied with Her business, mission, and purpose of facilitating the feminine aspects of God’s message), **doing everything such that you do not have to do anything** (*kol lo’ ‘asah* – She chooses to do everything for everyone so that you do not have to do anything for anyone (qal imperfect jussive)).

It is a Shabat observance (*Shabat hy’* – it is the promised seventh day) **to approach** (*la* – to move toward and draw near) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **to live and abide throughout time** (*ba kol mowshab ‘atem* – for your entire household in every dwelling place and for every period, for each resident and every location and situation; from *mah* – to contemplate and *yashab* – living and abiding, dwelling and remaining).” (*Qara’ / Called Out / Leviticus 23:3*)

God is telling us the plan that He has laid out for us is based on six plus one. If we go back in time the Towrah's genealogies and stories that are presented therein tell us that just a shade over eleven years minus 6,000 years ago in 3968 BCE that 'Adam and Chawah were exiled from the Garden of Eden and it is here now in the early spring celebrating Pesach in 2022 on the Gregorian calendar, just eleven years shy, I guess we're now in year 5989 just eleven years from the 6000-year anniversary of that day when 'Adam and Chawah were exiled from the Garden, and we are invited back in. And to be invited back in, God laid out His plan which He in Year 2000 Yah, 1968 BCE with 'Abraham and Yitschaq provided the Passover Lamb and dress rehearsal on Mount Mowryah for what He would do in year 4000 Yah, 33 CE, confirming the Covenant, the *beryth*, the means to be part of Yahowah's family so that we could return to the conditions experienced in Eden, and then enabling those promises in year 33 CE, Year 4000 Yah, God fulfilled each of the first four Miqra'ey beginning with Pesach, Matsah, Bikuwrym and Shabu'wah. It's all a plan of six-plus-one equals seven because after Shabu'wah we will celebrate a thousand years living with Yahowah here on Earth as it is restored to the conditions experienced in the Gan 'Eden. ... that's how much time that we have to engage with the Set-Apart

Spirit – six days. The seventh day you will either have done so, or you will not have the opportunity. There are six steps to God with the final one being His home, Sukah, camping out with Him.

Mala'kah is a misunderstood term. *Mala'kah* is the only Hebrew word that is remotely akin to *malak* and it is used throughout the Towrah and Prophets. It is clearly Yahowah's spiritual implements. We mentioned Gabry'el speaking to Daniel; Gabry'el was a *malak*. They are spiritual messengers, heavenly envoys, and in Hebrew when you add the “ah” - the hey at the end of the word, you haven't changed its meaning, you've just made it feminine. *Malak* is a masculine noun; *mala'kah* is a feminine noun. So as a feminine version of a *malak* there is only one sensible definition of *mala'kah* - “feminine messenger, a maternal heavenly envoy.” And there's only one of those in God's parlance, the *Ruwach Qodesh*. *Ruwach* is a feminine noun. When Yahowah speaks of His Spirit, it's always “Her,” “She.” The Set-Apart Spirit is God's maternal influence. When God says, “Male and female He created them, in His image He created them.” So Yahowah has a paternal and maternal nature and the *Mala'kah* represents Yahowah's maternal aspects.

I've been doing this for twenty years and I'm pretty good at chasing down the roots of words and the basis of words; all the lexicons agree that *mala'kah* is based upon *malak* and is Yahowah's spiritual messengers and envoys. Were you able to find anything else?

KIRK: Just the work of; She's always moving to get us back home.

YADA: The word itself is delightful. The “mem,” the waves on the water, is the symbol of the Spirit. The Spirit of God is life-giving, water being the source of life and being the universal solvent and cleansing agent. The “lamed” in the middle represents the staff of a shepherd which guides, feeds, protects and rescues the sheep. It enables the shepherd to walk with the sheep. What a marvelous concept with the “aleph” which represents the Lamb of God. No matter how you look at these words, they are incredibly rich. The “yod” is an open and welcoming hand, and of course, the “hey” is the person standing up reaching up to God. There's a lot of message in that word.

“For six days, bleaching white and dressing in linen, whitewashing the darkness of mankind (*shesh yowmym*), She shall act, continually engaging in (*‘asah*) the service of the Spiritual Messenger, delivering the message and doing the work of the Maternal aspect of God’s nature (*Mala’kah*).

And then on (*wa ba*) the seventh day, the time the promise will be satisfied and abundantly fulfilled (*ha shaby’iy ha yowm*), there will be a Shabat observance,

Right from the beginning the creation account was six days of activity followed by a day of celebration. It's not that God took a nap; He wasn't tired. He celebrated what He had achieved. The Shabat is a day of celebration; it's not a day of doing nothing. Celebrate the relationship, celebrate the message of the Towrah, the benefits of the Miqra'ey, of the Mow'ed and beyth/Covenant.

there will be a Shabat observance,

After we have lived these 6,000 years in exile from the Garden we will return to it on the Seventh day.

There will be a Shabat observance, (*wa ba ha shaby’iy ha yowm*) Shabat. And the next word is

Shabatown

So you've got the seventh day Shabat and Shabatown. The “own” suffix to a word like Shabat tells us that everything that we could possibly attribute to the meaning and purpose of the Shabat applies. It is “all things pertaining to.” In practicality a Shabatown is a day to observe and celebrate the relationship

with God as if it were the Shabat, the Seventh Day, regardless which day of the week it falls on. For example, when Yahowah fulfilled Pesach, Matsah and Bikuwrym, the Pesach dinner fell on a Thursday evening, not on a Shabat. Then Matsah began with the Shabat. It was the reason why after Yahowsha' was crucified by the Romans, they wanted to get the body off that pole so that they didn't have any more work to do and could celebrate the Shabat and the Shabatown of Matsah, which coincided with each other. What extraordinary timing for that year.

a seventh and final day to settle down with God (*Shabat*), a Shabatown to consider everything associated with the promise and purpose of seven

God reinforces it; it is set apart, it is a *Miqra'*, an Invitation to be Called Out and Meet with God.

And then *Mala'kah* again

The Maternal Spiritual Messenger and Heavenly Representative works (*Mala'kah*) doing everything such that you do not have to do anything (*kol lo' 'asah*).

She's doing everything; you don't have to do anything. God's idea is, "I did what was required for you; I've done it all. Now just come to Me, trust Me and enjoy the relationship."

He reinforces it again,

It is a Shabat observance, the seventh day (*Shabat hy'*), to approach (*la*) Yahowah (*YaHoWaH*) to live and abide throughout time (*ba kol mowshab 'atem*)." (*Qara'* / Called Out 23:3)

For your entire household in every dwelling place, for every period and for each resident and in every location and situation. It's from "*mah*" - to contemplate and "*mowshab*" – living and abiding. So

It is a Shabat observance, the seventh day (*Shabat hy'*), to approach (*la*) Yahowah (*YaHoWaH*) to live and abide throughout time (*ba kol mowshab 'atem*)." (*Qara'* / Called Out 23:3)

And it is this combination of the two, Pesach and Chag Matsah that not only enables you to abide throughout time but to do so with the aforementioned, Yahowah. It's a beautiful presentation.

"For six days, bleaching white and dressing in linen, whitewashing the darkness of mankind (*shesh yowmym*), She shall act, continually engaging in (*'asah*) the service of the Spiritual Messenger, delivering the message and doing the work of the Maternal aspect of God's nature (*Mala'kah*).

And then on (*wa ba*) the seventh day, the time the promise will be satisfied and abundantly fulfilled (*ha shaby'iy ha yowm*), there will be a Shabat observance, a seventh and final day to settle down with God (*Shabat*), a Shabatown to consider everything associated with the promise and purpose (*Shabatown*) of the Set-Apart nature, the separating and special aspects (*qodesh*), of the Invitation to be Called Out and Meet, of this welcoming summons to read and recite, to call out and pronounce the name, and to proclaim the purpose of the relationship (*Miqra'*). The Maternal Spiritual Messenger and Heavenly Representative works (*Mala'kah*) doing everything such that you do not have to do anything (*kol lo' 'asah*). It is a Shabat observance, the seventh day (*Shabat hy'*), to approach (*la*) Yahowah (*YaHoWaH*) to live and abide throughout time (*ba kol mowshab 'atem*)." (*Qara'* / Called Out 23:3)

I think God has done a pretty fair job of explaining the purpose of Pesach, Matsah, and Bikuwrym leading to Shabu'ah where we are empowered, enriched and enlightened, then to Taruw'ah where we do as we are doing now, sharing the Word of God, hoping that His people begin to listen so that there

will be a meaningful, large and jubilant turnout for Yowm Kipurym, the Day of Reconciliations leading to Sukah where we camp out with God for all time.

KIRK: I read an old email from a gentleman who said, “I read what you write and it's almost embarrassing because it's so obvious,” he's someone with an open mind, obviously, “because when I read it, it laid right out there before you and it's like why couldn't I figure that out? Of course that's what that means.”

YADA: What he's basically saying is that any idiot should have been able to figure this out. So you better not gloat if you figured it out. We are the first to figure it out in 3,000 years. It sounds like a big deal until you realize he's right. Any idiot should be able to figure this out, but they didn't. So this idiot did. I guess that's why I was so melancholy today because why is it that God had to resort to a dumb dumb Gowym to convey this to His people? How could it be of the 15 million Jews, not one of you could figure it out? How is that even possible? How could you go 3,000 years and other than a handful of prophets no one figured it out? God is a brilliant communicator and told you exactly what this is about, and yet you can't figure it out? The guy is right. It's embarrassing.

“**Remember** (*zakar* – actually recall, bring to mind and genuinely reflect upon, recognize, mention, remind, and proclaim, earnestly and intensely mindful (qal infinitive absolute)) **that the Shabat** (*‘eth ha shabat* – that this, the seventh day, the period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath of association; from *shaba’* – fulfilling and satisfying the promise of seven to abundantly empower and enrich) **day** (*yowm* – time) **is set apart to approach Him** (*la qadash* – is separated unto Him for purifying and cleansing and thus special to Him (piel stem – where the object, Yahowah, is engaged and acts in response to the subject’s (our) willingness to set this day apart, and infinitive construct – serving as a verbal noun)). (*Shemowth* / Exodus 20:8)

Six (*shesh* – speaking of that which is bleached white or adorned in fine linen (also the number of man created on the sixth)) **days** (*yowmym* – periods of time) **you should actually and continuously work** (*‘abad* – you should engage in ongoing labor, working for oneself or another, expending the energy to be productive at your job (qal stem – denoting a literal interpretation, and imperfect conjugation – which speaks of that which is ongoing)), **and** (*wa*) **choose to act, engaging in** (*‘asah* – express your own freewill to prepare and accomplish what you can do at that time, capitalizing upon and advancing, doing and profiting from this brief time from (qal stem – addresses genuine relationships, perfect conjugation – denoting actions which are complete and have been accomplished at some point in time, and consecutive mood – conveying volition)) **all** (*kol* – the entirety of) **your service with the Spiritual Messenger** (*mala’kah ‘atah* – your usefulness communicating on behalf of the Maternal Heavenly Representative, working alongside the Spiritual Implement, making informative announcements on behalf of God; feminine singular form of *mal’ak* – a maternal supernatural being created to represent and serve God as a spiritual implement dispatched to inform as a heavenly messenger and envoy). (*Shemowth* / Exodus 20:9)

But (*wa*) **the seventh** (*shaby’iy* – the solemn promise which fulfills and satisfies, abundantly enriching those who listen and are observant of the role of the seventh; from *shaba’* – to take an oath and make a sworn promise to fulfill, completely satisfying, providing an abundance of enriching benefits) **day** (*yowm* – period of time), **the Shabat** (*‘eth ha shabat* – the seventh day, the restful period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba’* – seven and promise, fulfill

and satisfy, abundantly enrich) **is to approach** (*la* – is for drawing near, associating with and moving toward) **Yahowah** (*Yahowah* – a transliteration of יהוה, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elohym 'atah*).

You should not continuously engage in (*lo' 'asah* – you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **any part of (kol) the work of the Maternal Representative and Spiritual Messenger** (*Mala'kah* – service of the Heavenly Envoy; feminine singular of *mal'ak* – the ministry and mission of the Spiritual Implement, the endeavors and labor of God's maternal spiritual manifestation and presence, the Maternal Counselor) **yourself** (*'atah*), **your son** (*ben*), **your daughter** (*bat*), **your male and female servants and staff** (*'ebed wa 'amah* – your employees and those men and women who work for and with you), **your means of production** (*bahemah* – your animals and beasts of burden) **as well as (wa) those visitors** (*ger* – foreigners) **who relationally** (*'asher*) **are in your home or on your property** (*ba sha'ar* – are inside your doors or gates; from *sha'ar* – to think and be reasonable). (*Shemowth* / Exodus 20:10)

For, indeed (*ky* – because), **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*), **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *'elowah* – Almighty God) **acted and engaged, preparing and producing everything associated with completing** (*'asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens** (*'eth ha shamaym* – the spiritual realm), **and the earth** (*wa ha 'erets* – the material world), **and the waters** (*wa ha yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba hem*).

Then (*wa*) **He became completely settled spiritually** (*nuwach* – He was satisfied after settling all unresolved issues by way of the Spirit (*nuwach* is related to *ruwach* – spirit)) **during** (*ba*) **the Almighty's seventh** (*ha shaby'iy 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*).

Therefore (*ken* – consequently, this is true and correct), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** (*'eth ha yowm*), **the Shabat** (*'eth ha shabat* – the seventh day, the restful period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba'* – seven and promise, fulfill and satisfy, abundantly enrich), **setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special, dedicating it to separation, cleansing, and purifying).” (*Shemowth* / Names / Exodus 20:11)

This is a dissertation on time and on God's message to us. He wants us to remember the importance of the Shabat.

In Judaism we know that the Shabat is a day of doing nothing every possible way, and all the ways to do nothing have nothing to do with God. They have all to do with rabbinical control over people's lives. It would be foolish of God to say, “Remember to do nothing. This special day is a day to be so useless that you spend this day worrying about all the things you cannot do. I want you to count your steps because one too many steps and you'll be stepping out of line. You better not take a bus ride or turn on the light switch or light your stove.” It's a day to be tied up in your underwear according to

Rabbinic Judaism. Christianity simply replaced it, “We're not going to have anything to do with those dastardly Jews, so we'll make our day the first day of the week, Sunday, because Sunday is the day to honor the sun god, after all.” The last of the three so-called Abrahamic religions, Islam, says, “The other religions have a Saturday and a Sunday so our special day will be Friday. We're confirming the Towrah even though we are rejecting it.”

God says, “Remember. I told you all about this, what it represents. Remember that the Shabat is to approach Me.” It's not a day to do nothing; it's a day to approach God. Six days, speaking of six thousand years you can do whatever you want to do. Six days a week you can do whatever you want to do. The Seventh Day is a day ... upon the relationship. In the six days, anything you can do on behalf of the Spiritual Message that Yahowah is conveying, go and do it. But on the Seventh Day, enjoy your relationship with God. It's the Shabat, and it exists not to walk away from God, not to be paralyzed. God's a liberator; it's the first statement He scribed in stone. “I liberated you from slavery, oppression in Mitsraym.” That's God's intent; He is a liberator. He is not an enslaver. In Judaism the Shabat is enslaving, restricting. That's not God's nature at all.

Then He says,

You should not continuously engage in (*lo' 'asah* – you should not habitually act out, consistently preparing or producing, nor should you try to actually fashion, accomplish, or constantly do (qal stem imperfect conjugation)) **any part of** (*kol*) **the work of the Maternal Representative and Spiritual Messenger** (*Mala'kah* – service of the Heavenly Envoy; feminine singular of *mal'ak* – the ministry and mission of the Spiritual Implement, the endeavors and labor of God's maternal spiritual manifestation and presence, the Maternal Counselor) **yourself** (*'atah*), **your son** (*ben*), **your daughter** (*bat*), **your male and female servants and staff** (*'ebed wa 'amah* – your employees and those men and women who work for and with you), **your means of production** (*bahemah* – your animals and beasts of burden) **as well as** (*wa*) **those visitors** (*ger* – foreigners) **who relationally** (*'asher*) **are in your home or on your property** (*ba sha'ar* – are inside your doors or gates; from *sha'ar* – to think and be reasonable). (*Shemowth* / Exodus 20:10)

Why? Because we can't do it; it's not our job. Even to enable the “village idiot,” the Gowym to understand Pesach, Matsah and Bikuwrym, and Shabu'wah, to understand the Towrah, to figure out the proper pronunciation of Yahowah's name, to be able to translate His words in a way that resonates with His people today, for that guy to be able to do it, God empowered the seven most important aspects of His Ruwach/Spirit. He said so in Yasha'yah when describing the Choter.

She is essential to our success. Dowd, the most magnificent person that ever lived, the person who is most like Yahowah on earth, the person who wrote more about Yah than anybody else, the person who did a better job of leading and defending God's People than anyone else was able to do that because at eight years old when Yahowah chose and anointed him as the Messiah the Spirit of Yahowah came upon him in abundance and never left him. The Choter is able to do these things because the Spirit of Yahowah facilitates it. We can't do what the Spirit does and without the Spirit we are incapacitated, at least when it comes to correctly conveying the Word of God.

So the emailer said that any idiot should have been able to figure this out.

KIRK: In all fairness he was being self-deprecating, he wasn't talking about you.

YADA: Yes he was, but it's true. So you would have to say so since that's true that anybody should have been able to figure this out, it's all been available to us, we should all have been able to figure this out, and yet for 3,000 nobody did. The question, of course, is why? The answer is that nobody availed

themselves of the Spirit and that just because it is clear does not mean that people can figure it out because the whole concept of religion, politics, and the like of man's view of things ... there to hide, corrupt and pervert God's Testimony. So most people, even when they are looking at it, can't see it. That's why when a Christian reads what they call the "Old Testament," they can't call it anything else otherwise why would they ... their "New Testament?" So they can't call it Towrah, as in teaching. They can't even call it "Prophets" because God predicts something very different than what they believe in. So what they see is that there is no reference whatsoever to "Jesus," not even a reference to Yahowsha'. There's not a single prophecy that calls out this person by name who is supposed to be the basis of their religion and the essence of God's plan and he's not even mentioned. There are tens of thousands of prophecies and not a single one mentions his name. Not a single one speaks of a creation of a church or a new religion, or addresses a "New Testament." So they read a prophecy that pertains to Dowd/David and say, "God had a senior moment, He doesn't know the names, so we are just going to read Dowd as Jesus because that's the best we can do because our religion has become so ingrained in our lives we couldn't see the truth if we were reading it." So to be removed from that and to have a perspective and to be able to pursue the obvious, there's a lot of work still that the Spirit has to do.

If we are talking to someone in Yisra'el and we say, "God's name is Yahowah. If you do not know and use His name you do not know Him and He does not know you. There really is a She'owl/Hell, and those that mislead, like the rabbis, are headed there. There are seven Mow'ed Miqra'ey, and Matsah is the central aspect of Pesach and it is to expunge politics and religion from our souls so that we are prepared to enter God's company after celebrating Pesach and becoming immortal so that we on Bikuwrym can become first-born children in God's family." We explain the purpose of Shabuw'ah and Taruw'ah which they don't even celebrate. And of course, they corrupt Kipurym to make it opposite of what it is. Rather than the day to reconcile the relationship it's a day to afflict and abase themselves.

So for a Jew to get past all that, to walk away from it all and to say, "My people are all dead wrong. Everything they say about the Towrah, about God, about the 'High Holy Days' is a lie; none of it is true." To have the courage to reject it is rare because to criticize Judaism is to be labeled anti-Semitic when in fact it is the antithesis of that. To be anti-Semitic is to be against the Name. I celebrate the name of Yahowah and I celebrate the name of His people, Yahuw'dym/Beloved of Yah. But you have to be opposed to Judaism to engage in a relationship with God, to understand His Towrah. The reason it is so rare that somebody does that which is so simple is because man's political and religious ways have been so effective at corrupting and perverting God's message.

For, indeed (*ky* – because), **in six** (*shesh* – symbolic of mankind being bleached white and purified on the sixth) **days** (*yowmym*), **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as '*elowah* – Almighty God) **acted and engaged, preparing and producing everything associated with completing** (*'asah* – totally fashioning, instituting, advancing, accomplishing, doing, celebrating, and attending to the full extent of (qal stem perfect conjugation)) **the heavens** (*'eth ha shamaym* – the spiritual realm), **and the earth** (*wa ha 'erets* – the material world), **and the waters** (*wa ha yam*), **and all** (*kol* – everything) **which relationally** (*'asher*) **is in them** (*ba hem*).

Then (*wa*) **He became completely settled spiritually** (*nuwach* – He was satisfied after settling all unresolved issues by way of the Spirit (*nuwach* is related to *ruwach* – spirit)) **during** (*ba*) **the Almighty's seventh** (*ha shaby'iy 'al* – God's solemn promise which fulfills and satisfies those who listen and are observant of the role of the oath of the seventh) **day** (*yowm*).

It is the same thing with the fulfillment of the Miqra'ey. Yahowah fulfilled Pesach, giving us life. He fulfilled Matsah, making us perfect. He fulfilled Bikuwrym, allowing us to be reborn spiritually. He fulfilled Shabuw'ah so that we would be enriched and empowered. And today He is fulfilling Taruw'ah with this message so that in year 6000 Yah upon His return with Dowd He will celebrate a Day of Reconciliations and five days later we all return to the Gan 'Eden. It is all settled spiritually.

Therefore (*ken* – consequently, this is true and correct), **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **blessed and adored** (*barak* – knelt down and lowered Himself, offering a greeting along with an opportunity to meet, favoring (piel perfect)) **everything associated with this day** (*'eth ha yowm*), **the Shabat** (*'eth ha shabat* – the seventh day, the restful period of reflection at the end of the week, reminiscent of the promise of settling debts so we can settle down by observing the oath in association with this means to satisfy and enrich; from *shaba'* – seven and promise, fulfill and satisfy, abundantly enrich), **setting it apart** (*qodesh* – separating it from that which is common, ordinary, and popular, making it special, dedicating it to separation, cleansing, and purifying).” (*Shemowth* / Names / Exodus 20:11)

It's amazing that God has an entire presentation of the Mow'ed Miqra'ey that is integrated within His presentation of the Shabat. The Mow'ed Miqra'ey and the Shabat are integrated just as Pesach, Matsah and Bikuwrym are integrated – you can't have one without the other, the whole concept of the Shabat defining time, the week, God's plan, His approach, the fact that we are in a six-dimensional universe and that God is in the seventh calling us home into that seventh dimension.

“**These Godly** (*'eleh*) **Mow'edym** | **Eternal Witnesses to the Appointed Meeting Times** (*Mow'ed* – scheduled appointments testifying to the hereafter in the proper season to gather together and meet, specific festival feasts at a designated time and place which focus on our appearance, betrothal, and celebration based upon the agreement) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **are Set-Apart** (*qodesh* – separating, cleansing, and purifying, special, unique, and uncommon) **Miqra'ey** | **Invitations to be Called Out and Meet** (*Miqra'ey* – summons for the people to gather together for a specified purpose including reading and reciting, being welcomed and becoming known, proclaiming the name; from *my* – to ponder the who, what, why, when, where, and how of *qara'* – being invited and summoned to be called out, to become welcomed and known, to read and recite), **which, to provide the way to the benefits of the relationship** (*'asher* – to lead along the correct path to get the most out of life) (*qal* imperfect), **you are invited to attend, to be called out and welcomed** (*qara'* – you are summoned to appear as a guest and shown great hospitality, even designated by name, you should read and recite, proclaiming the name, calling out the invitation (*qal* imperfect)), **drawing near through them** (*'eth hem*) **at the Appointed Time of the Eternal Witness** (*ba Mow'ed hem* – on the right date to meet to consider testimony regarding the hereafter, this scheduled appointment at the proper time of year to gather together for a festival feast).” (*Qara'* / Called Out / Leviticus 23:4)

There are six essential lessons embedded in this statement. First, we are reminded that the Mow'ed are Yahowah's. Therefore, when the religious claim that they are “Jewish Holidays” they would be wrong. That which God claims as His own ought never be disregarded or altered.

Second, the Miqra'ey are *Qodesh* | Special. They are “set apart from this world and all that is common.” And they are “set apart unto God, bringing us closer to Him.”

Third, the *Mow'ed* | Appointed Meeting Times are *Miqra'ey* | Invitations to be Called Out and Meet with Yahowah. It is how God calls His people away from man's religious and political influence so that

He can welcome us into His Covenant Family. And because the Mow'ed are Miqra'ey, and the Miqra'ey are Mow'ed we become aware of Yahowah's instructions regarding them. They are both prefixed with the interrogatories "mah and "mi" – ponder the who, what, where, why, when, and how" of something and in the case of Mow'ed it's "ed" - the restoring witness and eternal testimony and of Miqra' - "qara' – the invitation and summons to be called out by name, of being welcomed by and becoming known to God, of reading and reciting His message, and of proclaiming His name, calling out to all who will listen to be called out and meet with God."

Fourth, as we have mentioned so many times, the Mow'ed Miqra'ey are Qodesh: "asher – provide the way to the benefits of the relationship." They "asher – lead us along the correct path to get the most enjoyment out of life."

Fifth, Yahowah wanted to make certain that we would not miss the connection between Miqra'ey and its root, qara', and so included the verb in His instruction. Therefore, we have God's affirmation of the fact that we are "qara' – invited to attend and are being called out and welcomed." We are being afforded the opportunity to "qara' – appear as a guest and be shown great hospitality, to be designated by name, and to read and recite, proclaiming God's name while calling out to others so that they know that they have been invited."

And sixth, the Mow'ed Miqra'ey Qodesh were established in order for us to "eth hem – draw near through them" "ba Mow'ed – at the Appointed Time through the restoring witness." Collectively, this means that Yahowah has invited us into His company and is welcoming His Family into His Home. The Miqra'ey provide the path which we walk along to approach our Heavenly Father. And as with all things Yah, an announcement has been made, the terms have been defined, a schedule has been set, and the instructions have been clearly delineated.

So far He hasn't even mentioned Pesach, but He will next. He has certainly defined its purpose and set it in the context of ...

"In (ba) the first (ha ri'shown – the foremost and beginning) month (ha chodesh – time of renewal and to establish the calendar; from chadash – to renew, restore, repair, reestablish, and reaffirm) [Abyb – the month young barley ears form and green], on the fourteenth (ba 'arba' 'asar) of the month (ba ha chodesh – during this time of renewal and establishing of the calendar) for the purpose of understanding at (byn / bayn – between and within the interval of as an aid to comprehension for the discerning at) twilight (ha 'ereb – sunset, in the evening during a weaving together of the fabric of time as light fades to darkness) is Passover (Pesach – the festival of sparing and providing immunity; from pasach – to pass over) according to (la – to move toward and to approach) Yahowah (Yahowah – a transliteration of יהוה, our 'elowah – God as directed in His towrah – teaching regarding His hayah – existence)." (Qara' / Called Out / Leviticus 23:5)

That means that Passover is always on a full moon. You can look up and if the moon's not full you have missed the Night of Passover. It's a night when you can camp out and enjoy the evening in the maximum of illumination because it is the 14th day of a month where the lunar cycle is 29.5 days. Matsah is also a full moon. Month means "time of renewal" and fits in perfectly with this. And so the first of Yahowah's seven Mow'ed Miqra'ey is Pesach/Passover, and it is the 14th day of the first month of the year.

Yahowah had already established the season, saying in Qara' / Exodus 9:31 that the barley crop was 'abyb, meaning "formed in the ear and yet still green and growing." Since barley is one of the first

grains to flower each year, this occurs annually in the early spring, most commonly near the vernal equinox. By selecting the renewal of the moon's reflected light which most closely corresponds to this transition from winter into spring, the beginning of the year could be readily established.

The fourteenth day in Yahowah's description begins at sundown on the thirteenth day, from our perspective, and runs through sunset on the fourteenth day. By doing this it gave Yahowah the opportunity with His soul and Yahowsha' to consume the Pesach dinner with His disciples and still serve as the Pesach 'Ayl/Passover Lamb on Passover. That's why He has done it this way.

But this is Passover according to Yahowah, and Passover begins at twilight, at sunset in the evening. It can't begin in the evening of the fourteenth day because then that would be the beginning of the fifteenth day. So it has to begin at the ending of the thirteenth day which is the beginning of the fourteenth day. So Passover being a day starts in the evening of the thirteenth day of the new month.

“In addition (wa) Yahowah (Yahowah – written as directed by His towrah – teaching regarding His hayah – existence) spoke (‘amar – communicated) to (‘el – as God to) Moseh (Mosheh – one who draws out) and to (wa ‘el – and as God to) ‘Aharown (‘Aharown – source of light and choice and thus representing enlightened freewill) in the realm (ba ha ‘erets – in the land and nation) of Mitsraym | the Crucibles of Political and Religious Oppression (Mitsraym – the cauldrons of cruel persecution where people were confined and restricted by military and economic institutions; plural of matsowr – to be delineated as a foe and besieged during a time of testing and tribulation, from tsuwr – to be bound and confined by an adversary, besieged, assaulted, shut up, and enclosed in a concentration camp by those showing great hostility), for the purpose of saying (la ‘amar – in an effort to be with them by conveying and promising), (12:1)

‘This month (ha chodesh ha zeh – time when light is restored to the moon) shall be your first and foremost (la ro’sh ‘atem – your beginning and most important) time of renewal (chodesh – month).

It shall be for you and on your behalf (huw’ la ‘atem la) the first (ri’shown – initial and foremost) month (chodesh – time of renewal) of the year (ha shaneh – time of repetition and change).” (Shemowth / Names / Exodus 12:2)

So why do you suppose that Roman Catholics celebrate Janus/January as New Years Day, January 1, the first month of the year when Yahowah says it's 'Abyb? Why do Jews celebrate Rosh HaShanah which is the Babylonian New Year?

Passover is the first month of the Year when you left Egypt and the barley is just beginning to emerge in the head of the grain. That explains why they were unable to translate this.

“Speak (dabar) to (‘el) the entire (kol) witnessing community (‘edah – assembly for the purpose of providing testimony) of the Children (ben – sons) of Yisra’el (‘ysh sarah ‘el – individuals who strive and struggle with the Almighty and those who engage and endure with God), to say (la ‘amar),

‘On (ba – in) the tenth (ha ‘asowr) of this month (zeh ha chodesh ha zeh – of this moon's renewal) each individual (‘ysh – each person) shall obtain (wa laqach – shall select, grasp hold of, and receive (qal imperfect requiring a literal interpretation with ongoing consequences)) on their behalf (la hem – for themselves) a male lamb (seh – a sheep from the flock) for their fathers' family (la beyth ‘ab – to approach their father's home), a lamb for the household (seh la ha beyth).” (Shemowth / Names / Exodus 12:1-3) (“Children of” is not found in the MT but is written in the DSS. Likewise, the end of the 3rd verse was predicated on 4QpaleoGen-Exod rather than on the Masoretic Text.)

The fourteenth day is Pesach. The tenth day of the month the lamb comes into the home. The home of Yisra'el, the home of Yahowah is Yaruwshalaim. So we should have expected Yahowah's soul as part of Yahowsha' to come into Yaruwshalaim from Bethlehem four days before Passover in Year 4000 Yah. When we unravel Gabry'el's prophecy to Daniel, that's exactly what happened, four days before Pesach Yahowsha' arrived with Yahowah's soul to fulfill Passover in 33 CE, Year 4000 Yah. It was exactly as he predicted and was so easy to know when he would arrive. It was all written out for them; they all had a copy of it. There were many copies of Daniel around at the time and were prevalent even among the Dead Sea Scrolls in Qumran. But here it is, right here in the Towrah in Shemowth.

Roman Catholics, of course, celebrate this as "Palm Sunday." It actually occurred on a Monday in 33 CE, four days before Passover, but Christians are clueless as to the purpose of this day or the purpose of Yahowsha' or even his name. It's crazy to base a religion based on a misnomer.

“And if (wa ‘im) the household (ha beyth – the home and family) is too small (ma’at – is too few and impoverished) to endure (hayah – to exist with) with a lamb (min seh), then (wa) he (huw’) and his neighbor (wa shaken – and those in relatively close proximity) whose family is nearest to him (huw’ ha qarowb ‘el beyth huw’ – with those who are closely related to him), should take into account in computing the quantity (huw’ kasas – he should calculate in his determination of the amount), the number of souls (ba miksah nepesh), with each individual (‘ysh) according to the mouths to nourish (la peh ‘akal) by the lamb (‘al ha seh).” (Shemowth / Names / Exodus 12:4)

For two people, a lamb is too much. Yahowah didn't want it to be a burden, so sharing a lamb was okay. Yahowah wanted the lamb to come into the home four days before Passover because He wanted them to understand the sacrifice the lamb was making. A lamb is lovable and cute, and God wanted the people to know that He was going to represent the lamb and that He is sociable, adorable and loving. So that is the message. God never wants us to be burdened, and He made it very clear that the lamb is to nourish us; God doesn't eat any part of it.

“The lamb (seh) should be an unblemished (tamym – without defect, a perfect, blameless, and innocent, correct and whole) male (zakar – to encourage remembrance) son (ben), a year old (shannah).

He shall be (hayah – he will actually, always, and continually be (qal imperfect)) for you (la ‘atem – on your behalf) actually taken (laqach – consistently selected, obtained, and received (qal imperfect)) from (min) the most protective rams (ha kebes – the male lambs) or from (wa min) the most powerful goats (ha ‘ez / ‘oz – the strongest or stubborn).” (Shemowth / Names / Exodus 12:5)

“If we're going to do this, pick the best. This lamb represents Me. The least you could do is to pick a nice one. Don't keep the best one for yourself; things are going to work out better if you look at this as something as really important.”

“And he shall be for you, existing on your behalf (wa hayah la ‘atem), to be kept, cared for, and observed (la mishmereth – to be watched over as your responsibly) as a witness until (‘ad) the fourteenth (‘arba’ ‘asar) day (yowm) of this month (la ha chodesh ha zeh – of this time of renewal).

There is no other way to render this; this lamb is for you. This is not animal sacrifice; it is a nourishing meal. We are omnivores and require protein to think effectively. So the lamb is for us; it is a meal.

“And he shall be for you, existing on your behalf (wa hayah la ‘atem), to be kept, cared for, and observed (la mishmereth – to be watched over as your responsibly) as a witness until (‘ad) the fourteenth (‘arba’ ‘asar) day (yowm) of this month (la ha chodesh ha zeh – of this time of renewal).

And (wa) the entire (kol) community (qahal – assembly) of witnesses ('edah – who provide testimony on behalf) of the Children (ben – sons) of Yisra'el (Yisra'el – individuals who engage and endure with God) shall take his life (shachat 'eth huw' – shall slaughter it) to make the connections required to understand around (byn / bayn – to encourage discernment near or in the vicinity of, thoughtfully making the appropriate associations to aid in comprehension in the interval of time within proximity to) the evening at sunset (ha 'ereb – twilight, dusk, and sundown).” (Shemowth / Names / Exodus 12:6)

God wants us to think it through to understand the symbolism and understand what He would do on our behalf. He's already told us the story of 'Abraham and his son Yitschaq and Him providing the lamb and the fact that He would provide the lamb. God just wants us to think it through to understand this message that He has conveyed to us to appreciate the connection between what happened on Mount Mowryah in Year 2000 Yah with Yahowah, 'Abraham and Yitschaq, what happened in Mitsraym to initiate the *yatsa'*/Exodus from the Crucibles of Human Oppression to the Promised Land, to the fulfillment in the Promised Land by Yahowsha' through Yahowah's Spirit. These are the things that God's wants us to make this connection so that we understand what He has done for us and how we can capitalize on His tremendous gift. And that's what brings us back to the melancholy nature of my celebration this evening.

God has made this so clear for us and has been so generous to us and yet His own People besmirch His fulfillment of Pesach. They won't even say Yahowsha's name or acknowledge him as the Pesach 'Ayl. They do not talk about the fulfillment of Pesach, Matsah and Bikuwrym or Shabu'wah. They talk about it as this historic event that took place in Egypt and not of Yahowah's fulfillment of the Promise.

The most popular religion in the world today corrupts the Pesach 'Ayl's name so that it is no longer Yahowah that is saving us. They corrupt his title calling him a Messiah as opposed to the Lamb. And then they corrupt the statement He is so proud of, His Son Dowd who will be returning with Him and give the title Son of God to the Lamb as if Yahowah sacrificed His own son. We've been through that before. That is not the message that God has conveyed to us. It's a concise and simple story.

“Then, they should take at that moment (wa laqach – and so then they should collect and obtain at that time (qal perfect)) some of (min) the blood (ha dam) and place it (nathan – offer, entrust, dedicate, devote, and give it) upon ('al) the two (shanaym – both sides of the) upright pillars of the doorway (ha mazuwzah – doorposts, framework of the doorway, the jam and door frame, or the standing pedestals; from ziyz – conspicuous and complete abundance) and also (wa) upon ('al) the lintel (ha mashqowph – the upper post or crosspiece of a door frame; from shaqaph – to overlook) upon ('al) the homes (ha beyth – the houses, households, and families) where to receive the benefits of the relationship ('asher) they eat ('akal – feed upon and consume) it along with them ('eth huw' ba hem).” (Shemowth / Names / Exodus 12:7)

Pesach is the Doorway to God's home and to eternal life.

“Then (wa) they should genuinely eat and be nourished ('akal – they should feed upon and consume (qal perfect)) by ('eth) the flesh as well as the message being proclaimed (ha basar – this herald of good news along with the meat of the animal) during (ba – in) this night (ha laylah ha zeh – this time of darkness following sundown and prior to its rising).

Roast it over a fire (tsaly 'esh – cook it over a flame, barbecuing it), and (wa) always eat it ('akal huw' – consistently and continually consume it and be genuinely nourished by it (qal imperfect)) in proximity to ('al – along with) Matsah | UnYeast Bread (matsah – flatbread without yeast; from matsats – to drain out and remove and matsah – that which is contentious, argumentative, and

quarrelsome) **along with bitter herbs** (*'al maror* – in addition to edible plant seasoning with a bitter, acrid, or pungent taste).” (*Shemowth / Names / Exodus 12:8*)

This is so essential. Not only is Pesach the Doorway to Life and not only are we nourished by the lamb, it's not a sacrifice to God, it's celebratory here.

The primary meaning of *basar* describes the “communication of a positive message which is being proclaimed as good news.” The secondary connotation is either “animal” or “flesh.” I have included both concepts for obvious reasons. The only thing better than doing what Yahowah requests is to listen to what He has to say and learn from it.

So the flesh of the Pesach 'Ayl proclaims the message that God wants us to appreciate.

God says roast it over a fire. Fire provides light. With fire the smoke rises showing the direction of saved souls. The most amazing part of fire is that it transforms physical, organic material into light and into energy. Just as we are transformed when we become immortal and perfected, we are transformed from physical mortal beings to eternal and enlightened spiritual beings. That's why in Christianity this whole concept of bodily resurrection is the dumbest thing you could possibly imagine. That's why it's over fire, to convey the fact that we are physical beings being transformed into light.

Then He says, and this is the essential aspect,

always eat it (*'akal huw'* – consistently and continually consume it and be genuinely nourished by it (qal imperfect)) **in proximity to** (*'al* – along with) **Matsah | UnYeasted Bread** (*matsah* – flatbread without yeast; from *matsats* – to drain out and remove and *matsah* – that which is contentious, argumentative, and quarrelsome)

Never celebrate Pesach without Matsah! Religious Jews want to say they have to get rid of the yeast and Matsah is irrelevant, and they don't even know what the yeast represents. It in fact represents their damned religion.

The reason you always want to celebrate Pesach with Matsah is that Pesach is the Doorway to Eternal Life and Matsah is the threshold where Yahowah cleans our souls of religion and politics so that we are perfected. If you become immortal and you are not “Matsahed”/perfected, you are going spend eternity in She'owl, which is the worst possible outcome. This is the reason God is so clear on this.

along with bitter herbs (*'al maror* – in addition to edible plant seasoning with a bitter, acrid, or pungent taste).” (*Shemowth / Names / Exodus 12:8*)

Olive oil is the essential part of the dip. The olive oil is symbolic of light, healing, the Spirit, the longest-lived trees, of being crushed so that the benefits emerge after being crushed very much like grain and very much like grapes becoming wine, very much like our character. Had I not been crushed early in my life, publicly humiliated, I don't think I would have had the character necessary to do this job. So it is important that we appreciate that.

This was no joyride for God. By putting His soul in Yahowsha He felt every sting of that whip, every piercing pain of those nails in His hands and feet. They were His hands and feet, His thoughts and feelings because this was a living probe placed inside Yahowsha', and it was the very nec as a probe feeling, experiencing that was sent to She'owl to suffer for us _____. And God was willing to endure that bitterness as the celebration of the life, liberation, and perfection of His Children.

But then for His Children to reject His sacrifice is heartbreaking.

along with bitter herbs (*'al maror* – in addition to edible plant seasoning with a bitter, acrid, or pungent taste).” (*Shemowth / Names / Exodus 12:8*)

Leaving a pungent taste so that you would have some way to relate to what God is enduring.

“You should not consume (*'al 'akal* – you should not make a habit of eating (qal imperfect)) **any part of it** (*min huw'*) **raw or without due consideration** (*Mac'* – uncooked or devoid of the proper focus) **or (wa) boiled** (*bashal*), **cooking it in water** (*basal ba ha maym*), **but instead as a condition** (*ky 'im* – but rather as a requirement), **roasting it above a fire** (*tsaly 'esh*), **his head** (*ro'sh huw'*) **with his legs** (*'al kara' huw'*), **and his inner parts** (*wa qereb*) **close by** (*'al*).” (*Shemowth / Names / Exodus 12:9*)

The fire is the transformative aspect. Even when God describes Matsah, Shabuw'ah, Taruw'ah and Kipurym, He specifically says, “Approach and draw near the maternal nature of His fiery light.” So He wants us to understand the role of fire and the symbolism of this extraordinary day for us.

“And (wa) you shall make certain that nothing remains (*lo' yathar* – you should consistently ensure that there is nothing left over, that nothing survives or is preserved (hifil stem tells us that we are responsible for ensuring that nothing is spared, and the imperfect conjugation reveals the consistent, continual, and ongoing nature of this instruction)) **of him** (*min huw'*) **until** (*'ad* – up to) **morning** (*boqer* – sunrise or dawn).

And so (wa) the remainder (*ha yathar* – what is left and remains) **of it** (*min huw'* – from him) **prior to the approach of** (*'ad*) **morning** (*boqer* – sunrise) **you shall literally and consistently burn up** (*sarap* – you should always incinerate (qal imperfect)) **in (ba) the fire** (*ha 'esh* – the flames, heat, and light).” (*Shemowth / Names / Exodus 12:10*)

KIRK: I always thought that was the best rebuttal to no resurrection.

YADA: Yes. There was no body left. He could not have been the Passover Lamb, He could not have fulfilled the Towrah, he could not have been God's solution if the body was resurrected as opposed to incinerated. So, “He has risen” on Easter Sunday is a bunch of hogwash. I almost puke every time someone wishes me a “Happy Easter.”

“And (wa) therefore, in this manner (*kakah* – like this is how) **you should always be nourished by it** (*'akal 'eth huw'* – you should consistently and continually eat it): **have the tie fastened around your waist** (*chagar 'atem mothnaym* – fully dressed and girded) **with your sandals** (*na'al 'atem* – your shoes) **on your feet** (*ba regel 'atem*) **and with your staff** (*wa maqel 'atem* – walking stick and branch) **in your hand** (*ba yad 'atem*).

You should eat it (*wa 'akal 'eth huw'* – you should consume it (qal, perfect)) **in anticipation** (*ba chiphazown* – in a hurry, quickly as if preparing for a flight from the world; from *chaph* – clean and *chaphaz* and *own* – to appreciate the sense of urgency and need to act immediately concerning the alarming situation).

This is (*huw'* – it is) **Passover** (*Pesach* – passing over, sparing and providing immunity, and thus protecting while making invulnerable; from *pasach* – continuing to move in a straightforward and linear fashion without stopping by removing all confrontational obstacles during the process of engaging and *pisah* – to provide more than is necessary and sufficient and doing so in great abundance) **to approach** (*la* – according to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Shemowth / Names / Exodus 12:11*)

He wants us ready to go. This is the Doorway to Life, the Threshold to Perfection. It means to be adopted into God's family on Bikuwrym so that we are on our way, we're making our *yatsa'*, our departure from the corruption of man to the Promised Land. Let's be ready to go, let's be part of God's flock. Let's lead His people in anticipation of God fulfilling His promise. This is Passover to approach Yahowah.

I thank you all for sharing your Pesach with us this evening. Chag Matsah to one and all. I hope your Pesach is as rewarding and as thoughtful as was ours. It is okay to be a bit melancholy about this. They are bitter herbs, after all. It was a sacrifice for our benefit. God's people have a long way to go before they appreciate what He has done for them and for us.

So we thank You, Yahowah, for the greatest of all sacrifices for the greatest gift ever offered and for letting us be part of those who would come to understand Your Testimony and given the opportunity to share it with Your people.

May Yahowah bless one and all. Happy Pesach, Happy Matsah, and enjoy Bikuwrym. We look forward to being with you at this time next week. Good night.